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GROWING IN GRACE

THE apostle Peter concludes his second epistle, with its great eschatological chapter, with the words, "but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Thus he links growth in grace with increase in the knowledge of Christ.

We fear too many fail to recognize the principle taught in Scripture that while the new life must have a beginning, by its very nature it is designed to increase and develop by continual growth. All the figures of scripture, descriptive of the believer's spiritual life, are in harmony with this principle. Christians are not produced, as was the first Adam, in fully developed spiritual manhood: they are born again, and as new-born babes, they must desire the sincere milk of the word that they may grow thereby.

The Church of Christ, however, is not only impoverished but handicapped by the impediment of a large number of undernourished, undeveloped, stunted, Christians. If only the Christian Church were like a healthy family, vigorous by the service of its adult life, and inspired and made happy, by the exuberant health and increasing knowledge and stature of its younger members, what an attractive thing it would become! Instead of that, it is too often made up of a few who are manifestly growing up into Christ in all things, and who render such service to Him and their fellows as might reasonably be expected of those of mature age.

But how many in the Christian family are anaemic, stunted, and crippled, some of them even deformed, so that the spiritual invalids of the family occupy all the time and energy of its adult members, and leave but little surplus energy by which to go into all the world and preach the gospel to every creature.

What, then, is the lack of the modern Church, which is not only soundly evangelical, but evangelistic as well. Just this: we believe, so far as our observation goes, that the modern Church — we are not speaking of the modernistic Church: we should say the present-day Church — though it be biblically orthodox in its presentation of the way of salvation, too largely resembles an obstetrical hospital, where spiritual babes are born; but where there is scarcely a nurse or a doctor to take care of them.

The need of the hour is not only the abandonment, but

the repudiation of carnal means and methods of propagating the gospel, and a development, in pastor and officers and older members, of the grace of patience implied in the scripture: "Behold, the husbandman, waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

Modern evangelism is not content to exercise "long patience", for "the precious fruit" of gospel preaching. Hence, instead of becoming husbandmen, under the direction of the Spirit of God, used as implements of husbandry, so that what is produced are "the plants that (the) heavenly Father hath planted", they become dressers of Christmas trees, bright with electric lights, and coloured flowers and children's toys, tied on to the branches; but having no relation to the life of the tree, which tree itself is a tree without root.

In Toronto, as in other cities, as Christmas time approaches, it seems as though every vacant lot were piled high with Christmas trees, to be taken home, set up, and decorated. Some of them now are even painted in fanciful colours before ever the tinsel toys are tied upon the branches.

Many a Bible institute is like a lot that has no building on it, but is cluttered with Christmas trees. The young student decries theology, and biblical learning in general. He professes a great zeal for lost sinners, and has a passion to get out and "do evangelistic work". But too often, when his two-year course is finished, he does not know what New Testament Evangelism is. An evangelist should be more than a spiritual midwife. It is not enough that he cry, "Believe! Believe! Believe!" He should be a solid theologian, so that he can tell his hearers what, and Whom to believe. We do not say that the faithful word of testimony, or witness, without such teaching, may not, by the mercy of God, prove the culmination of a work of grace in bringing to fruition seed that formerly had been sown: but we do say that the lightness, and superficiality of present-day evangelism produces disastrous results only a little less serious than the fruits of Modernism itself.

What does it mean to "grow in grace"? Peter had already expounded the principle when he told his readers that the "exceeding great and precious promises" are

given to us that by these we may be "partakers of the divine nature, having escaped the corruption that is in the world through lust." That is true evangelism in its beginning. But Peter does not stop with that. He continues: "And beside this, giving all diligence." Ah, yes! It is the lack of that "beside this", it is the want of that continuing "diligence" that so impoverishes the individual professing Christian, and the Christian Church itself.

In what direction must this "diligence" be exercised? We are familiar with the passage, all of us: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness charity."

One has but to ponder this catalogue of graces to recognize the manifold character of faith itself. We are really to supply in our faith, or to find in our faith, as an element of faith, virtue, and knowledge, and all the other graces, for they are all comprehended in that fundamental grace.

So then the Church should be like a garden, full of healthy trees, that are pushing out additional branches, and boughs, and leaves, and blossoms and fruit, as the seasons come and go. That is what it means to grow up into Christ in all things.

But what follows? We are told that "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Then, indeed, a church becomes as the king's garden, in which all the fruits of the Spirit abound. And all this comes of "the knowledge of our Lord Jesus Christ" which increases as we increasingly believe in Him.

But many a church is like the picture drawn in the book of Proverbs, where the wise man says, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man."

It is thus the vineyard of the Lord is corrupted, and the Church becomes spiritually bankrupt; for this is what follows: "He that lacketh these things is blind, and cannot see afar off." That means to say that the dwarfed and stunted Christian loses his spiritual sight. It is with him, as often in one's physical body, where sight is impaired by general ill-health. How many we have known who profess and call themselves Christians, who once of a day exhibited all the evidences of being a plant that the Heavenly Father had planted; but whose moisture is now turned into the drought of Summer, and who seem utterly without spiritual perception!

A man may become, as he thinks, expert in eschatological matters, ready to tell all about the rapture, and the tribulation, and Antichrist; and all the other fanciful accompaniments of an imagined millennial programme, but because he has failed in the personal cultivation of his own spiritual life and character, he is as blind as a bat in respect to the deep things of God; nor can he see "afar off". He does not look as did the father of the faithful, and his sons, "for a city which hath foundations, whose builder and maker is God". In other words, he is quite unable to see things perspectively; and all the ele-

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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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ments of life in their factual present and future relations.

And further we are told that "he has forgotten that he was purged from his old sins". How can a man forget the cross? How can a man forget the day "When Jesus washed his sins away"? Apparently it is possible to allow the "old man" to become ascendent, and the carnal life to become dominant, so that at last he resembles a true Christian not at all.

Sometimes we have wondered whether the operation of this principle may offer a psychological explanation of the lapse into Modernism of some who were once earnest Evangelicals. Is this the reason why some preachers in middle or later life preach on everything but the cross? Have they failed in the continuous culture of their own spiritual life until at last they have forgotten that they were purged from their old sins?

Surely it should be the concern of every pastor so to expound the word of life that his people will grow up into Christ. It should be the concern of every Sunday School teacher, and, indeed, of all older Christians so to care for the lambs of the flock that they will become strong and useful to the divine Shepherd.

The simple truth of our observations in this little article is that stagnation in the Christian life inevitably results in stultification, in stuntedness, and weakness, and in spiritual barrenness.

Let us, therefore, resolve that as God shall help us, we will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ".

"When God was pleased to shine with power upon my soul, I could no longer be contented to feed on husks or what the swine did eat; the Bible then was my food; there, and there only, I took delight."

—GEORGE WHITEFIELD.

The Jarvis Street Pulpit

The Greatest Promise in the New Testament

A Sermon by Dr. Robert McCaul, of Brooklyn, N.Y.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, July 29th, 1951
(Electrically Recorded)

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Mat. 28:18, 19, 20.

WE have before us one of probably ten appearances that Jesus made to His disciples between His resurrection and ascension. It is generally thought to be the same one to which St. Paul refers when he speaks of Jesus having appeared to above five hundred brethren at once. The reason for supposing these two events to be the same is that according to the account in St. Matthew, some of those who met him on that occasion doubted his identity, and it is assumed that this could hardly apply to the eleven who had already been the subjects of several appearances of Jesus, for by this time their doubts must surely have been laid to rest. If there were some in that company who doubted it must surely have been people outside of the eleven.

Then too, the fact that this was a prearranged meeting between Jesus and His disciples. A mountain had been selected where He said He would meet with them on a subsequent occasion, and such prearrangement would well account for five hundred being present. It would probably be some familiar mountain, perhaps the mount of the beatitudes on the horns of Hatin, already sacred to His disciples, where Jesus had delivered the sermon on the Mount; or perhaps some other mountain, where they were in the habit of resorting when He spoke with them. Jesus seems to have had a fondness for mountain scenery. Dr. Parker says it is helpful to take the last ten verses of the gospel of St. Matthew, and notice that they are divided into two groups of five verses each, and that holding the first five verses in one hand you are looking at the program of the enemies of Jesus made by men who were filled with alarm on finding that the tomb was empty. If you peruse those five sentences you are brought into the atmosphere of secrecy, stealth, plotting, consternation and panic—a group suddenly under the necessity of finding some explanation that will save their face and their seats, and as a result resort to all sorts of impossible theories to account for the empty tomb. They make use of falsehood, lies, bribery, and corruption, all of which is told in the words "they took the money and did as they were told". This is the program of the enemies of Jesus. On the other hand, in the remaining five verses, you have the program of Jesus for the future of the world, and you are struck with the impressive contrast. No secrecy here, but out in the open, and up on the mountain side in the blaze of the full light, with no panic,

no consternation, no sense of being taken by surprise, but a calm assumption of authority; Jesus standing up with this wonderful background, with the mountain as a suitable sounding-board for His message, His pierced hand assuming the sceptre of the universe and the ages, taking the continents in His embrace, sending His message down through the centuries, and delivering those pregnant words we speak of as the Great Commission, in which after His resurrection, where Paul says He was declared to be the Son of God with power, or powerfully declared to be the Son of God, and in which all the New Testament writers somehow or another connect this plenitude of power that He possesses with the fact of His recent resurrection, which was God's amen to all the previous claims of Jesus. Standing up before His disciples He now delivers this great word. Everything about it has such a tone of awe-struck majesty that, reading it, we say: "From what other lips could words like these possibly come than from the lips of incarnate Deity, the Son of God?" Every portion of Scripture has, of course, come under attack by the enemies of the truth, some more than others, but no verses more than the words which purport to come from the lips of Jesus after His resurrection. The post-resurrection utterances of Jesus have been the principal target of the unbeliever, but if internal evidence amounts to anything at any time at all, any one who is unbiased, not hopelessly prejudiced, must be compelled to ask the question, "Who else could have been the author of such words as these; from what other lips could they possibly have fallen?" I say that if internal evidence means anything, these verses are crammed with many infallible proofs that they came from the resurrected Christ; that no one else would or could be equal to such authorship. If Jesus is now in the tomb in Joseph's garden, His body is yet in Palestine and "on His grave the Syrian stars look down". If He has not been raised from the dead, if these are not His words, then, who is the author of this speech? When we think of the disciples being left to themselves, we would expect to find a great drop down now that Jesus is not with them; we would expect a shrinkage of the horizon; we would expect impoverished utterances; we would expect something such as might come from men of only nationalistic sympathies, narrow horizons, people who did not see beyond the borders of Israel, apostles, who on the very road to the

mount of ascension, asked Jesus if He was going to restore the earthly kingdom at this time to Israel, and did not seem capable so far of looking beyond their own national boundaries. But here is an utterance that comes from One Whose eyes sweep over all continents and down through all centuries. These verses, like Elizabeth Barrett Browning's "earth" crammed with heaven, are crammed with evidences, infallible proofs, that they come from the lips of Jesus, and every word is ablaze with the atmosphere of Deity; His stamp is upon it. This comes certainly from Jesus, and from no one else.

Surveying Prophecy from the Place of the Great Commission

As we stand upon this great mountain height, we should, for the stimulation of our faith, take a rapid view back over the life of Jesus, and the prophecies concerning Him, to see how wonderfully these words fit in with all that precedes;—we see a strange and wonderful personality rising from the pages of the Old Testament, One whose goings forth have been of old and to whom the gathering of the nations is to be. This coming is intimated in the early pages of the Book of Genesis; of One Who, in His undertaking to save the world would have His heel bruised, His heel in turn bruising the head of the serpent, the enemy of mankind. From that announcement, right on through the pages of the Old Testament, you have intimations of a Character different from anything else that has ever appeared in the history of the world, of the strange dual nature of this One Who is coming. Right from the time of Adam, down to Abraham, and from Abraham to Moses, from Moses to David, from David to the captivity, and from the captivity until you come to the days of Herod—beneath all that you see, all the tumult of the nations, and the external events that are taking place, there is some mysterious, hidden, inner force working out its purposes, the explanation of which comes to our view when at last you come to Gabriel announcing the birth of Jesus to Mary, and you see the star and the shepherds, the wise men and the Babe. This Child is the explanation of all that has preceded, this Babe is the explanation of all the tumult of the nations, set, as Simeon said, for the rise and fall, of many in Israel, and of nation after nation; the One Who is the key to all the events of history—this strange and mysterious Character, who Horace Bushnell, after long looking at it from another angle, concluded forbids classification among the categories of men.

The Dual Nature of Christ

So you find in Old Testament prophecy, He is spoken of as a "root out of a dry ground," but also as "The flower of Jesse," and "The plant of renown," "despised and rejected of men," and yet the "desire of all nations;" as being without form or comeliness, "and when we shall see him, there is no beauty that we should desire him." While to others, as afterwards it is expressed, He is the fairest among ten thousand, the One altogether lovely. Sometimes He is pictured as a child, and sometimes as the ancient of days; in one portion of the Old Testament He is pictured as the suffering Servant, and in another place He is pictured as the triumphant Messiah, ruling the nations with a rod of iron. Truly, as someone has said, after you have read the prophecies, and listened to their music and their predictions, you are prepared to say that whenever this Person arrives

He must be no ordinary man; He must be something different from anything that has been seen in the world before; He is a different Being. Thus when Jesus comes into the world note how this same view of Him is sustained. As we open the New Testament we wonder if there will be any break now between the picture that is given to us in the Old Testament prophecies and the life which He will exhibit during the three years of His earthly ministry? Will the rhythm of prophecy be broken after the life actually appears? Will there be a contrast in pitch and tone between what the prophets predicted and what Jesus actually shows Himself to be. Remarkably enough, you detect no break in the rhythm; when you listen to the music of Jesus' ministry it is all in a key with the minstrelsy of the Old Testament poets and prophets; there is no dropping below the level, but rather a continued ascent, a wonderful consistency running through all the pages of the Old and the New Testament.

Agreement Between the Prophecies and the Life of Jesus

The Old Testament prepares us to expect that He would come into the world by a different method than anyone who had ever preceded Him; you are not surprised when you hear about the virgin birth, but you say to yourself, "This dual emphasis of the Old Testament is simply being maintained in the New, and it is perfectly natural that there should be a super-natural birth." We feel about the birth as Peter did at Pentecost about the resurrection. Before he spoke of the resurrection he referred to the character of Jesus, and having looked at that wonderful portrait, and then at the empty tomb, Peter, you remember, made this wonderful observation—that in the case of such an One as Jesus it was unthinkable that death should have the mastery, "it was not possible that He should be holden of it (death)" says Peter. Peter was not a scientist; but he reached truth intuitively. Looking at Jesus he said, in substance, "It is not unscientific that Jesus should rise from the dead; it would be unscientific if He did not rise from the dead. If such an one as Christ should be kept in the tomb it would be contrary to all the laws upon which God has built His universe. If such an one as Jesus might rise from the dead, why should it be thought a thing incredible that such an one as Jesus should come into the world by a different route than that by which other men have come?"

So we find that after He arrives in the world He accepts the identification of His being the Son of Mary, but you never hear Him speaking of any father but God. There is this strange dual emphasis again upon His life in the New Testament. What contrasts! What paradoxes! What weaving together of the Divine and the human, the natural and the super-natural! He is in need of food on one occasion, and being wearied with His journey He sat upon the well while His disciples, not quite so exhausted perhaps, go into the village to buy food. And when they bring it to their hungry Master He looks at them and says, "I have meat to eat that ye know not of." They said of Him that He had never had the privilege of the higher learning in the schools, and yet, as a boy of twelve He confounded the Doctors in the Temple, He put to rout the wisdom of the sages, and defeated every one with His astuteness who came to Him in debate. The Scripture says that

He was One Who had not where to lay His head. We read at the end of one chapter, "Every man went unto his own house," and the next chapter opens with the words, "Jesus went unto the mount of Olives." It is unfortunate that the chapter division was made at that point, they should be read together: "Every man went unto his own house, (but) Jesus, (not having a house to go to) went unto the mount of Olives." He had nowhere to lay His head, yet He promised to His followers houses and lands in this life and palaces and mansions at the end of their earthly journey.

Notice the way in which Jesus talked, sometimes speaking about things that are here upon the earth, with which we are perfectly familiar, and which it is not difficult to check up on. He tells about the way in which Diives lived, with Lazarus at his gate—everything perfectly true to human nature. Then suddenly, He draws back the curtain, walks out into the other world, and tells us what is happening on the other side of the veil, just as if He sees it taking place before Him! It is the description of an eye witness. How often He would be talking in ordinary language, and then suddenly lift Himself up into the spiritual world, and lapse into the language of eternity. To Nicodemus, He speaks about no one having entered into Heaven except the Son of Man Who is in Heaven. While talking to a New Testament character, His feet planted upon the earth, He refers to Himself as, "The Son of Man, Who is in Heaven." In Heaven and in earth at the same moment! He submitted submissively to ruffian bands in the Garden of Gethsemane, and at the same time was able to summon twelve legions of angels to His defence. He said He was the Way, the Truth and the Life, that He was the Light of the world, that He came to save the world; think of any individual saving a world like this! He asks everybody who is weary to come and rest their tired heads upon His bosom; He acted always as though He were the proprietor of the universe. When they asked His disciples if their Master paid tribute He said He would lest His movement be misunderstood but it would be like a king taxing himself for was He not proprietor of the universe. Most men are afraid of powerful political forces, and are apt to modulate their tones when they come into the presence of their enemies, but when they told Him that Herod would kill Him, He contemptuously replied, "That fox!" When He was warned that the people whose opinion carried most weight in human society were beginning to move against Him, that He had said something indiscreet that had offended the Pharisees, His answer was without the slightest tone of anxiety; He simply said, "Every plant that my Heavenly Father planteth not shall be rooted up." He never revised His positions or lowered His standards; never yielded to the pressure of the age; perfectly confident; announcing that He had undertaken to build a church that would encounter bristling hostility through the ages, but against which the gates of Hell should not prevail.

Great Commission a Fitting Climax

These are a few of the touches in the picture you have of Jesus, in the New Testament. Now is not the announcement upon the Mount, and the giving of the great commission, exactly in character on the same rising altitude with and fitting climax to all that precedes? And you have to ask yourself the question, "Who is this One that thus speaks upon the Mount, and with

His pierced hand, another strange conjunction, taking the sceptre of the universe?"

Competing Conceptions of Jesus

It is a very important matter, though scarcely needed in such a place as this, but it is surely needed in a great many sections of the Christian church to go back again and get the real picture of Jesus, for, according to our view of Him, our own life will become. If you have a great conception of Jesus your life should tend to become correspondingly great. Men and nations become like unto the god that they worship. If we have a true picture of Jesus, and bow before it, and receive our commandments from Him, our life will be correspondingly great. But if we have a lower conception of Christ, a lesser conception than the New Testament gives us, our life will correspondingly suffer. To-day we find that the real Jesus has to compete with all sorts of false Christs that are presented to us out of the imagination of men—the historic Jesus in competition with poetic fancies that men have put forth as substitutes for Him; and, while praising Him with a flourish of rhetoric, really reduce His stature, and give us someone else than the One Who stood upon the Mount, claiming that all power had been given to Him in Heaven and in earth, and that therefore men should go forward in His strength, and establish the kingdom that would never be moved. We have to do something with these competing conceptions. You have to either say that Jesus was an arch-deceiver, who deliberately went about to make an impression upon men that was false, and making claims which He knew He could not make good, or was Himself deceived, a wild enthusiast: or so far above His disciples' heads that they were incapable of reporting Him, and that myth and admiration had grown intoxicated in creating a fanciful figure, that the real historical Jesus had never been found by New Testament writers, but that He lay buried through the centuries while the mistaken conception of Him was somehow mysteriously building the Christian Church—that the real Jesus has but recently been recovered, etc., etc. All of which means, of course, that you would have no reliable witnesses to Him, and no certain truth in the New Testament at all. You have either to accept this radical conclusion or take the New Testament picture of Jesus as fact rather than fancy, and bow before Him as the Son of God. Now it is they who have done this who have taken the quite clear conception of Jesus as it is set forth in the New Testament, who have found the fulfilment of this great promise that His presence would go with them as they go in obedience to the Great Commission. It is with this kind of a Christ that we have to do, and it is this kind of a Christ Who abides with those who go forth to teach in His name. Dr. Jefferson, in one of his books, goes down through the centuries, traces the effect which has been produced in the church by these varying views of Jesus Christ; and shows how that every competing view of Jesus that has been presented to the world that falls short of the deity of Christ, however much admiration is poured upon Him, always results finally, if you give it time enough, in a shrinking church, in a retiring church, in a disappearing church, and that the Christ Who has accompanied His church through the ages is the One that the New Testament puts the highest crown of Deity upon. He speaks of Arius, in the fourth cen-

tury, sweeping the world with his influence until it would seem that there was hardly a defender left of that faith that is presented to us in the New Testament. When Athanasius appeared almost single handed against Arius with no weapon of worldly influence but just the naked truth of Christ's deity, and warned that the world was against him, that learned opinion was on the other side, but quietly relying upon this Christ to make good His claims, said, "Then I am against the world," and went forth to argue the great question, with the result that the Christian church retained the New Testament conception, and it was that branch of the church which spread its missionary influence throughout the world. He calls attention to the fact that when Socinus rose up and presented a picture of Jesus just a little lower than the New Testament concept, a blight again fell upon the Christian church. He calls attention to the fact that Socinianism had its greatest influence among English Presbyterians. This was the body of people, who one day practically controlled the destiny of England, controlled the Parliament, and seemed to control the future religious life of England, but Socinianism struck its roots deep into English Presbyterianism, with the result that a blight fell upon it, and in the days since that time, English Presbyterianism is the weakest of all the principal sects to be found in the British Isles. You come across the water to see the same thing lifting its head in New England under the name of Unitarianism, and how twenty-five percent of the churches in New England followed what they supposed to be superior intellectual leadership. Fourteen out of the sixteen churches of Boston went over to Unitarianism, paying great respect to Jesus, setting Him forth in solitary grandeur, but a little less than Deity, and some of their exponents making the announcement that in fifty years this simple, reasonable, splendid religion, will have completely swept from the field the old trinitarian formula, and there would be nothing but Unitarianism left in the United States. And yet the time came when this belief again showed itself to be a blight, and the church was saved by most of it coming back again to the New Testament conception of Jesus. I read a little while ago that Unitarianism, in its desperation to try to hold the interest of people, was considering the suggestion that the last three pews should be reserved for men, and now no doubt women too, who desire to smoke during the service, hoping that that will lure them into the Christian church, and keep up the semblance of attendance. President Taft, a Unitarian, attempted to get a missionary organization together, but I am told, and I think it is correct, that Unitarianism has never sent a missionary out to any place in the world. Substantially that is principally the issue at the bottom of all our denominational controversies; that is this lower conception of Jesus is for ever coming back to re-assert itself. By this time we ought to know what it is and has done and be on our guard against it. But some one has well said that the only thing we learn from history is that we learn, nothing from history. We have been heartened and thrilled to read just recently that the President of the Southern Baptist Convention made it clear that the huge hosts of Southern Baptists have no intention of deserting this higher concept. We may judge of the effectiveness of his pronouncement by the consternation that it has created among leaders of the Unitarian trend. It is one of the great hopeful signs of the present time,

which we can thank God for, as also that we have been brought into the fellowship of those who have this conception of Jesus Christ. These lesser conceptions of Jesus continue their existence only in soil made fertile by the higher conception. They are found as pools are found only where there are springs.

A Blessing On Sunday School Teachers

I could not help but think, as I saw the Sunday School this morning, groups here and there with their teachers, of the wonderful commission of Jesus. How it here seems to have special application. When He presented Himself in all the amplitude of His power, as if to say, "Now if you will do just this thing, teach, all the power that I have will be at your disposal." What a precious promise this is to those who teach, as if to say, "If you will teach, I will be with you; you will have my presence and power in a way that you will never have it if you neglect this great commission." This should pour inspiration into the heart of every teacher, and every one who seeks to spread the message of the gospel, that when you are engaged in this, in a very special way you invite Jesus Christ to abide with you. You have commerce with Him that you would not have if you were not doing this; you have His special blessing and benediction upon it. I was reading Spurgeon on this. He emphasizes the fact that Jesus said, "Teach, teach, and make things clear." He did not say, "Mystify," He said, "Teach," and that implies of course in a language that the people will understand. Do not talk to them in Latin to mystify and confuse them; do not speak in a language that was once living and is now dead; do not daze people with brilliance and that kind of thing, and all sorts of colour and pageantry—the paraphernalia of priests' garments—but "teach." This the commission, and as you teach you will have the presence of Jesus Christ with you. "And baptize." There are other denominations that receive the blessing of the Lord, of course, beside those who immerse believers only, but I think that we are entitled to say that denominations, of which Baptists have been the chief who have observed this to the letter, can claim to operate upon a full charter, where others operate on a defective one.

I had a pleasant experience with a man not so long ago. I used to try to get him to come to church, and again and again gave him the invitation. He was a quiet sort of fellow, not very responsive. But one day he turned up, and finally he came with his mother intermittently, and then dropped away again. From time to time I would meet him and ask him to come back, until I felt I had come to the place where it was only nagging to keep at him any more, so I decided not to say anything to him again, but just be friendly and pass along. One day, however, I saw him with an armful of groceries, walking down the street. Somehow or another I felt like reversing my former decision, and decided to give him another invitation. I went over and talked with him for a little while, and in the course of the conversation I said, "Louis, why don't you come to church?" He said, "I really ought to. I'll be there next Sunday morning." That rather surprised me, and I said, "You did that once before. Make up your mind to be a regular attendant at the church; make it a habit of your life." He said, "That is what I ought to do; I think I will." How many tell you that, and that is the last. But it was not the last with Louis. He came the next Sunday, and kept coming regularly.

His mother took sick, with her last illness. One night he responded to the invitation, and came forward and offered himself to Christ. He began to grow in grace, and to give his testimony. Then he began to hear and think about baptism. It began to trouble him. He told me his father had been a Baptist, but his mother was a Lutheran, and he didn't want to leave the Lutheran church until he was sure that he ought to do it. He became a fascinated reader of the Bible, a dangerous book to read if you don't want to become a Baptist. I was often quite surprised at the quaint interpretations he had, and the insight that was coming to him. Not long ago he came to me, and said, "I want to be baptized." His mind was now completely settled as he told me with the surprise and joy of one who had made a discovery. He said, "Do you know why?" I said, "No." He said: "In reading the Bible I found that Jesus was a Baptist; and since Jesus was a Baptist I want to be a Baptist too." That is a pretty good reason. So he was baptized in the name of the Father, Son and Holy Ghost, and once again the spirit like a dove seemed to descend upon the ordinance for the Spirit is pleased with every act of obedience, and the Master fulfils His promise to us that He will be with us always when we do the thing that He asks us to do. That is a great promise. We have spoken of it as the greatest promise of the New Testament. Does someone say, "No, the promise of His second coming is the greatest." I am not so sure. That is a great promise too, of course, but I think this is greater, because if we only had the promise of His second coming, about which Matthew at this point says nothing, there would be at least sixty generations who had to live without the comfort of this great promise, and in this I think you have the promise that includes the other—all other promises in one, for if He is with us every moment of our life He will not desert us in the hour and article of death; if He is with us all through the days of the history of His church, He will certainly stay with us in the hour when He sets up His final Kingdom.

Someone may say: "Why didn't Matthew give us the story of Christ's ascension?" Well, we may speak of this promise as the ascension in the north, for what was the ascension? The transition from a state in which Jesus was accessible to a limited number of people to a state in which He gave access to all those who would desire that He would open the kingdom of Heaven unto them. We do not need any story of the ascension when we have the promise that He is with us always until the end of the age. This promise implies the Ascension.

I went the other night to a tent meeting, and heard a very modest preacher speak about the fact that God still speaks to men, that Jesus Christ still speaks to men in very many different ways. He said that he spoke to Paul through the opened heavens, but that is not His ordinary means of communication. He speaks through the Bible; He speaks in the person of the Holy Spirit, and he said, "So far as I am concerned, in coming into the ministry, He spoke through a pious old German fourteen years ago on a farm in Kansas." He said, "I was engaged in pitching bundles. I was throwing these bundles up, and the old German was up on the stack putting them into place, building up the stacks of wheat." He said, "I had often times wondered if God wanted me to go into

His service, but I would not entertain the thought: it was obnoxious to me." Then he said, "The old man hardly ever said anything, he hardly ever engaged in conversation, but just as I threw up one of those bundles he looked down at me, and he said, 'William, I could wish for you that you would be a preacher of the gospel.'" And he said that immediately the strength left his limbs, and he trembled from head to foot. It was not the voice of the German on top of the stack, but he said it was just as if the Divine Head of the Church spoke directly to him. He said, "I tried to rebel against it, but I was in the grip of a supernatural power, and from that day to this I have never had the slightest doubt that I was called into His service by the great Head of the Church." And even before he related the story he had convinced me that he was a man sent from God.

The Promise Is Unto All Who Serve

But this promise is not at all limited in its application just to so-called leaders in the Christian Church. We often hear of persons going on full time Christian service. But there is a very real sense in which every Christian is, or ought to be, on full time service, even while at the task of earning his livelihood at so called secular work. There is doubtless an urgent call for leaders, but even a more insistent one for helpers. I heard of a father who wanted to send his daughter to Vassar College. He had to fill out a questionnaire, and among other questions was one as to what qualities for leadership did the applicant possess. The father was honest, and reported that he could not say his daughter had noticeable qualities of leadership, but that she was a most useful helper as a second. When Vassar replied they said the quota for that particular class had been reached some weeks before, so that ordinarily there would be no hope of entering that year. The letter stated, however, that they were making an exception in this case, and were granting the application for the reason that it was the only one in which the applicant was classified as a helper instead of a leader, and since they had three hundred leaders in the class they felt they might well have one who was content to be a follower.

It is the glory of this promise, that all work done directly or indirectly for the sake of Christ assures us of the companionship of the great Head of the Church.

May I leave with you as you return to your work tomorrow, the inspiration of a quaint little anonymous poem:

"Isn't this Joseph's Son?" Aye, it is He.
 'Joseph the carpenter'—same trade as me!
 I thought as I'd find it, I knew it was here,
 But my sight's getting queer.

"I don't know right where as His shed might ha' stood,
 But often, as I've been a-planing my wood,
 I've took off my hat just with thinking of He
 At the same work as me.

"The parson he knows that I'll not make too free;
 But on Sundays I feel as pleased as can be
 When I wears my clean smock and sets in a pew
 And has thoughts not a few.

"I think of as how not the parson hiss'n,
 As is teacher and father and shepherd of men,
 Not he knows as much of the Lord in that shed
 Where He earned His own bread.

"And when I goes home to my missus, says she,
 'Are you wanting your key?'
 For she knows my queer ways and my love for the shed
 (We've been forty years wed.)

"So I comes right away by mysel with the Book,
 And I turns the old pages and has a good look
 For the text as I've found as tells me as He
 Were the same trade with me.

"Why don't I mark it? Ah, many says so!
 But I think I'd as lief, with your leave, let it go.
 It do seem that nice when I fall on it sudden,
 Unexpected, you know,
 And see that He was the same trade as me."

Let us pray:

We ask Thy blessing, our Father, upon our morning meditation, praying that Thou wouldst help us to carry with us into the ordinary routine work of the days that are before us, the wonderful consciousness of the presence of Christ, Who has promised to be with us. We ask it for His Name's sake, Amen.

"THEY GET DRUNK IN LICENSED PREMISES!"

FROM time to time we have protested rather vigorously in these pages against the failure of Ontario's liquor laws to provide any effective barrier against the flood of booze and all its attendant evils that is cursing this province. In case any of our readers think that we have overdrawn the picture, we venture to reprint here part of a recent editorial from *The Toronto Globe and Mail*, which is NOT precisely a temperance journal, as may be divined from the following piece of curious argumentation:

Enforce the Law

From *The Globe and Mail*, July 27, 1951

In a graphic series of stories in *The Telegram*, Mr. James Y. Nicol of that newspaper has described conditions as he found them in what he calls Toronto's "booze belt", an area centred near the intersection of Jarvis and Dundas Streets. Visiting this notorious part of town in the hours of darkness, Mr. Nicol saw men and women helplessly drunk in the streets, drunk in the beverage rooms, swearing, quarrelling, brawling and generally disturbing the peace in a disgraceful fashion.

Ontario's present liquor law is based on the propositions—the incontrovertible propositions—that drinking, while a social problem, is also a practice that is here to stay; that it cannot be eradicated, but that it can be kept orderly and civilized by a system of regulation. This system is working reasonably well in most of Toronto and the Province. It is clearly not working in the "booze belt". The state of affairs exposed by Mr. Nicol points to a glaring defect, not in the law itself, but in local enforcement.

The one redeeming fact in the situation is that the drunkenness and foul behaviour noted by *The Telegram's* reporter are out in the open and can be traced to their source. Toronto's debauched and sloppy drunks do not get into that condition in bootleg dives, as they did in the days of prohibition. They get drunk in licensed premises; and the very word "licensed" has important implications.

The men who get permission to sell beer, spirits or both, obtain a special privilege and a profitable one too. They also assume special obligations . . .

Obviously the innkeepers, or some of them, are breaking the law flagrantly and persistently . . .

We utterly fail to see any feature that is even slightly redeeming in the triumphant assertion of *The Toronto Globe and Mail* that the poor unfortunate victims of the liquor traffic "get drunk in licensed premises". Would it improve the morals of the unhappy situation if these persons got drunk in a church or in the editorial offices

of *The Globe and Mail*? That sort of argumentation is reminiscent of the line of reasoning followed by ecclesiastical schools of gambling whose high priests appear to believe that it is a sacred act to gamble in a Roman Catholic Church as if the place sanctified the deed. If that were true, it would be a virtuous act to commit a theft in a church or in premises licensed by the Ontario government. For our part we can see little difference between the present "dives" where men and women besot themselves legally and systematically for the profit of the liquor corporations and the government and the "bootleg dives" of prohibition days. In fact, we suspect that the latter have not been entirely replaced by the showy emporiums of the licensed outlets. The chief difference is that "outlets" are easier to find and are more gaudily decked out, hence a more effective means of high pressure salesmanship.

To the two "incontrovertible propositions" of *The Globe and Mail*, another must be added as the basis of the present Ontario liquor law: namely that booze is a profitable business and hence it is the government's obligation to make every possible effort to boost its sales. This must be deduced from the actual practice of the present administration of Premier Frost which has reached a new high in amounts of sales, and hence in our view — not in *The Globe and Mail's* — a new low in morals.

Of the first "incontrovertible proposition" set forth by the loyal party organ of Premier Frost and Company, this additional incontrovertible also may be added: stealing, lying, cheating are also "here to stay" until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The same may be said of every other social plague including the chief by-products of drinking: prostitution, gangsterism, broken bodies, broken minds and broken homes. Shall we therefore conclude, following the argumentation of our contemporary, that we ought to license all these evils into respectability and then initiate a salesmanship campaign to insure that as many lives as possible shall come under their baleful sway? And shall we justify all this legalization of wickedness on the grounds that it is profitable to the public purse?

As to the second "incontrovertible proposition", namely, that the drinking evil can "be kept orderly and civilized" the editorial quoted above is condemned out of its own mouth. It admits that the system is not working. That is only too evident, not only in what it denominates as the "booze belt", but at every tavern throughout the country where a continual flow of stupefied and drink-crazed men and women issues from government licensed premises to advertise that licensed drinking is no more "civilized" or "orderly" than any other kind. The proof of our assertion is written in bloody accidents on our highways and reported daily in the pages of our daily papers.

We thank our contemporary for emphasizing the huge profits connected with this baneful business. That is the chief reason why breweries and politicians and newspapers take up cudgels to defend its inherent evils.

We sincerely hope that *The Globe and Mail's* plea for stricter enforcement of the present law will be heeded in the proper quarters. We also hope that the public will soon awaken to the obvious truth that not merely better enforcement is required but a better law to enforce.

—W.S.W.

LONE WORKERS

By J. R. Boyd

AS WE have endeavoured recently to recall and trace the marvellous workings of the Holy Spirit in bringing about our salvation we have been amazed at the importance which isolated and faithful individuals had in God's plan. We recalled a young man working in a lumber camp, somewhere deep in the wooded foothills of the Laurentian mountains, about fifty years ago. He was a respectable, hard-working descendant of Irish settlers who had come from the Land O' the Green to wrest for themselves a living from the rugged hills of Quebec. He had been put through all the formalities of the church of his parents. He belonged to the most popular secret societies and was accepted as a member with good standing in the simple social circles of his time. But he was not saved. He drifted on toward eternal darkness ignorant of his need and unaware of God's provision for him. He drifted on until a lone preacher, a despised but faithful messenger of Christ, chanced to call at the camp for a meeting. How this man, whose home was far away, happened to get back through the miles of uncharted bushland to that benighted camp we cannot tell. We only know that his love for Christ took him in and led him to tell of the Saviour so that my father in spite of all his respectability and religion saw himself lost and undone. The preacher went his way never again to return to that camp or company, but he left behind him a young man who had been truly born again. Thus grace came to my father's heart, grace which brought to him God's peace and power. Of course it meant a change in all life's course and purpose, a change which brought him many a wound and lonely day.

He did not know he was eternally saved. He only knew that day by day he found the things of sin, the formalities of dead religion and the sham of life increasingly distasteful. His friends were deaf to God's appeals. He seemed to be destined to live alone and work in vain. But no, he found one who listened with receptive heart, who put her faith in Christ and cast her lot with his to start an humble Christian home. The old house, now sinking into the earth, still bears the marks of stones that were thrown against it by relatives bent upon disturbing the worship of God inside. There are martyrs whom bards have never praised and six little children saw one carried out to the hillside and lowered into the dust, when twelve years of battle ended in death for the mother whose tears we still feel and whose prayers we shall never forget.

Did God leave the orphans alone? No indeed! A few other adults had been saved before this among whom was another brand plucked from a home much respected but godless. God was getting her ready to give simple service by which He would bring us to Christ. In the meantime that preacher returned. The long years since his lumber camp visit had seen him continue to seek out the lone, scattered hamlets all over the country to tell lonely souls of the Saviour he still loved and served. No one thought he would ever return to our parts, but he did and the lips which had first brought the message of life to my father spoke words of conviction to me. The same man, grown older by twenty-some years, arrested my soul in the name of the King and started a blessed movement of grace which is still rolling on through our lives unto others.

God's good work had begun in a second generation,

but what would become of us after the preacher departed? Only one course was possible. The young mother mentioned above filled the breach. Three families of children met in her home whenever the weather permitted us to get there. She had no praise or earthly recognition. No preacher pampered her or taught her either. We often wonder how it is that hypocrites will thrive and multiply on any soil, while Heaven's seedlings find no nurture here at all. They find no nurture from this sentenced sod, but this lone, faithful soul found mighty strength in God. Alone in those great days with only God to lead her on she served as only God in such a life can serve. We had no church, no board of management or funds. Her humble, tidy home was where we met. The messages she got from God and blended with her love was what we got, and somehow we have never been the same. Each Sunday left a bit of her in us. That life which spent its busy week-day hours in vital and absorbing fellowship with God, projected itself into our young hearts. If God will let me see a few like that, lives which absorb the strength of heaven and pass it on in quietness to live afresh in youthful hearts, then I shall face the future unafraid. Such graftings do not die. I am glad that she is living yet and passing on the grace of God to us and others too.

Lone workers, wishing oftentimes for helping hands and human thanks, do not bemoan your blessed lot. Society can clutter up your life and even churches sometimes nullify in part the value of one's work. If you can make your home a rendezvous for even four or five, if God gives you the chance to serve as she served us, rejoice; for you may render there a work which nothing can equal.

Lone workers, yes we have some yet and daily pray for more. Among the French Canadians we live our boyhood days again. Men wonder why we travel twenty thousand miles a year to visit scattered souls in towns and hamlets far and wide. We search for those who most resemble those who blessed us best in other days. We find them too. Perhaps he is an old Frenchman, a kind of Barzillai who dearly loves the King. This man had a Bible before we ever met him. He brooked the ire of the priests by reading it. He told it top to other folks. We thought his district had no light, but when we circulated tracts and offers of the Word of God a flood of requests came back. We hurried down to visit and asked why folks had shown such interest. The answers varied very little. They sent because a man away in on the third concession told them it was the Word of God. Are they all Christians now? No, they still fear us and do not wish to take our word too readily; but if Charles Trottier takes them home with him or if he visits them they listen. He bears the heat and tells as we could never tell the fundamental truth of Christ. Barzillai is old. He cannot come and mix with us as many others do, but when the last few words are said above his grave he will still live and still will walk the paths of truth in lives which we could never touch.

I see my teacher's likeness too in women out among the French. A mother whose husband has no respect for God or men has learned the truth. In her simplicity she told the priest she had a Bible, or else her children made it known to the nuns at school. Immediately the ancient hatred of the Word of God gets busy scheming and devising ways to hinder the acceptance of its mes-

sage. The husband is called in. He is told how to make life unbearable for his wife if she persists in reading the Bible or he is encouraged to woo her away by subtle methods of kindness. She finds herself beset on every side by influences designed to offset her love for the Word. None can know what this situation is like but a mother who has experienced it. Perhaps we feel discouraged and seldom visit. Then somewhere we meet one of her children. In his eye we see an unusual light. We mention Christ and feel at once a pull from his heart. That strange, heaven-born something which sets the truth aflame within you is reaching out from his soul to yours. You feel as you give God's Word that every fibre of his being is absorbing it and every element of resistance gives way and you see the man-making Gospel of Grace filling and expanding him as a firm hand might fill a glove. You ask the child how it is that he so loves the Lord and with quiet gratitude he tells you that his mother teaches them daily from the blessed Book. A lonely teacher! Yes, none can describe that scene or express those earnest tones of hers as she, like Moses' mother, tells her children what she has learned through tears of blood.

Has our work a future? Can we count on worthwhile French-Canadian workers for the next generation? My own experience says, "yes". As God gives strength to go as J. C. Blainey went to the camps and hamlets of Quebec, while He gives us reproductions of our former teacher we shall have workers who will never quit.

ROMAN CATHOLIC PROGRESS IN SOUTH AFRICA

By Rev. John Poorter, B.A., of Durban

FEW countries have so predominantly a Protestant background and heritage as this. Yet in spite of this Rome is making tremendous advance in almost every province of the Union of South Africa. It is impossible to preserve the dearly bought privileges of the past by resting on the achievements and convictions of our fathers. Protestantism is regarded by far too many nominal Christians as a museum-piece, interesting enough, but having no relevance to the present.

Rome's methods in South Africa are the same as they are everywhere else. In adversity she is a lamb and in equality a fox; and she has equality in this country. She manages to buy up valuable tracts of land in the country districts. In the cities she acquires strategic sites in every major suburb. In a comparatively short time we see Convent schools, Hospitals, and Roman Catholic churches. Here in Durban, Rome is developing an enormous site which is less than a mile from the very heart of the city. It will eventually contain Church and school buildings, Priests' quarters, a hospital of some size, playing fields, clubs and all the agencies by which Rome displays herself to the world. In every suburb of this city she has property interests of a similar kind.

Yet the country as a whole is oblivious of the rapid growth of the Roman menace to our spiritual liberties. It is the same story as is told in other parts of the world. A false idea of the nature of tolerance encourages Roman Catholic encroachment and is responsible for bringing many thousands of pounds annually into the Roman treasury.

Durban is the principal city of the province of Natal. Informed Protestants know that here Romanism has a stronghold, not only by the extent of her activities, but

also in municipal government. Recently the Vatican made a shrewd move. Denis Hurley, a 35-year-old South African, has been Bishop of this diocese for some little time. He has been a popular bishop, debonair and hail-fellow-well-met. While on a tour of Europe and America some months ago he was announced by the Pope as the first Archbishop resident in Durban, and the youngest archbishop in the world. This elevation has been regarded by many Natal people as a signal honour for this province! When the new young archbishop returned from his tour he was met at the airfield by thousands of enthusiastic Roman Catholics, and paraded through the streets.

Two days ago came the announcement that next year the R.C. Church will observe the centenary of the arrival in Natal, 100 years ago, of the Oblate Fathers, who established a monastery at a place called Marianhill not far from Durban. A national "Marian Congress" is to be held in Durban next May. Archbishop Hurley is to head the organizing committee which has been formed.

These celebrations will receive the widest possible publicity from the Press. It is proposed to include in the festivities an historical pageant and other demonstrations, as well as a Pontifical High Mass at midnight in the open air. This sort of thing impresses and overawes the stupid and unthinking multitudes. Midnight in the open air! It is simply astonishing to see how these ceremonial circuses captivate the weak, and pander to the vanity of their devotees.

It is thought likely that a Papal Legate from the Holy See will be in attendance, together with Bishop Fulton J. Sheen, the American writer and broadcaster, who is due to undertake a lecture tour of South Africa soon. All this emphasizes the fact that Rome is making hay while the sun shines in this land of opportunity. Rome is championing every possible cause that may serve to undermine the influence of the powerful Dutch Reformed Church, which has thus far proved to be the only effective restraint against her even greater encroachment. When it is remembered that the Dutch Reformed Church wields tremendous political influence here, then the significance of Romish intrigue and strategy becomes more clear. She is ceaselessly active behind the scenes, and her influence with the English press is disturbingly real.

These things are happening under our very eyes, and with the aid of an emasculated Protestantism that has long ago ceased to protest.

OUR HOURS OF NEED JUDGE US

It is the time of need that lets us see what men think of themselves, how seriously they contemplate their own existence, how they estimate their need, by letting us see where they seek their help. Have you never been struck by it? One mourner in the hour of bereavement rushes into society or to Europe; another turns to self, forgetting charity and spiritual thoughtfulness. One bankrupt begins to abuse the world for prospering while he is failing; another rejoices, and finds the relief of his own misery in rejoicing, that some part of the world, at least, is better off by the action of the same forces which have ruined him. One man turns instinctively to the lowest and another to the highest, in his need; and so it is that, in their own way, our hours of need become our judgment days.

—PHILLIPS BROOKS

SON EXC. MGR. LEGER INTERDIT LES BINGOS

(See the English text in the next column)

Dans une lettre circulaire au clergé du diocèse, Son Excellence Mgr Paul-Emile Léger, archevêque de Montréal, interdit les jeux de hasard, bingo et autres. Il écrit:

"Après mûre réflexion devant Dieu et après avoir pris conseil, nous défendons donc absolument, à partir du Mercredi des Cendres, d'organiser, de patronner, de tenir ou de faire des soirées-bazars où les assistants jouent à des jeux de hasard, genre bingo ou autre, ainsi que ces tirages où l'appât d'un prix de présence coûteux (automobile, maison), attire le public . . .

"Cetté défense atteint toutes les oeuvres, toutes les églises, toutes les communautés religieuses et nous rappelons à tous l'obligation de respecter et de faire respecter, sans recherche d'exception, la loi sur les jeux de hasard. Cette défense sera onéreuse pour quelques-uns . . .

"Depuis quelque temps la vogue grandissante des soirées-bazars pose un grave problème à la conscience chrétienne. L'Eglise n'est pas une organisation financière, encore moins une école de jeux . . .

"Or ces foules qui se réunissent dans les sous-sols, très souvent à l'heure de la prière, ne vont pas là pour louer Dieu. D'autre part, ces méthodes de jeux de hasard détruisent l'esprit même de la charité, car c'est dans l'attente fébrile d'un gain que l'argent est donné, et non pas pour un motif surnaturel et dans le but d'entretenir le culte ou de secourir les pauvres.

"Il est humiliant d'entendre les commentaires qui circulent sur ces pratiques, et encore plus humiliant d'apprendre les méthodes qui sont employées dans ces organisations."

THE ARCHBISHOP OF MONTREAL BANS BINGO

(See the French text of this in the first column)

In a circular letter to the clergy of his diocese, The Archbishop of Montreal, Msgr. Paul-Emile Léger, forbade games of chance, including bingo and such games. He wrote:

"After due reflection before God and after taking counsel, we absolutely forbid, after Ash Wednesday, any to organize, patronize, hold or make parties (soirées-bazaars) where games of chance, whether bingo or any other sort, are played. This includes drawings where the attraction of an attendance prize (car or house) draws the people . . .

"This prohibition affects all undertakings, all churches, all religious communities, and we remind all of the obligation of respecting and of causing others to respect the law concerning games of chance, without seeking exceptions. This prohibition will be burdensome for some . . .

"For some time past the growing popularity of bazaars raises a serious problem for the Christian conscience. The Church is not a financial organization, still less a school of gambling . . .

"The crowds which gather in the basements (of churches), often at the hour of prayer, do not go there to praise God. In addition, gambling methods destroy the very spirit of charity, for money is given in the feverish attempt to win and not for the purpose of supporting worship or of helping the poor.

"It is humiliating to hear the comments which go the rounds on these practices, and still more humiliating to learn of the methods that are employed in these organizations."

"A SERIOUS PROBLEM FOR THE CHRISTIAN CONSCIENCE"

THE above text from Archbishop Léger's circular letter is a stinging condemnation of the evils of gambling, and especially of gambling conducted by Roman Catholic priests in their churches. THE GOSPEL WITNESS could scarcely put the case against gambling more strongly than the above excerpts. We are so happy at finding ourselves in agreement with an archbishop of the Roman Catholic Church that we have printed his statement in two languages and will see to it that this issue is distributed in Sturgeon Falls where the great gambling events described and pictured on the opposite page took place. On this page we have an official statement of Rome's theoretical condemnation of the evils of gambling; on the opposite page we have the actual practice of Rome in districts where its sway is almost undisputed. The doctrine, in this case at any rate, is excellent; the actual outworking, alas, is most reprehensible: We cannot improve on the words of the Archbishop on this matter, which, he says, "raises a serious problem for the Christian conscience . . . the crowds which gather . . . do not go there to praise God . . . gambling methods destroy the very spirit of charity . . . it is humiliating to hear the comments which go the rounds . . . and still more humiliating to learn of the methods that are employed in these organizations."

We are aware that, strictly speaking, the ban of Archbishop Léger applies only to Montreal, but the moral principles which he enunciates cannot be restricted to the limits of that circumscription. If it is morally wrong to gamble in Roman Churches in Montreal then it is equally wrong to do it in Ontario Roman Catholic Churches. In the conviction that there are sincerely seeking souls found within the pale of the Church of Rome, and also men and women of high moral standards, we venture to call their attention to this "serious problem for the Christian conscience". How can such souls longer vex their souls with even an indirect part in the gains from such practices? How can a church that would

stoop to exploit the basest instincts in human nature dare to make arrogantly exclusive claims that it is the sole dispenser of salvation among men?

Even the Archbishop of Montreal has not succeeded in enforcing his prohibition in his own archdiocese. We are informed (see issue of June 28) that even in Montreal the archepiscopal ban has merely changed the name not the nature of gambling by one letter — it has become "BONGO" instead of Bingo. Like his predecessors in office, the present archbishop has condemned the game in word but suffers it to continue in deed. Is love of money a root that flourishes not only in Roman Catholic churches but also in archepiscopal palaces? Or is this mighty prelate's power grown so feeble that he cannot obtain obedience even from his own priests?

As we pointed out in a previous discussion of ecclesiastical gambling, the official teaching of the Church of Rome condones gambling. It is little wonder that so many gangsters and gamblers and so many underworld "bosses" are Roman Catholics! A prominent publisher of racing information recently appeared before a legislative committee of the Ontario government and sought to make gambling appear respectable and decent. One of his chief arguments was that twenty-four per cent. of the gambling on this continent was conducted under the aegis of churches. What a testimony to the popularity of Romanism from a character whose business is so closely connected with gambling, that feeder of all the evil ramifications of the underworld. What a problem for the conscience of earnest Roman Catholics when the professional gamblers can hold up their church as a justification for wicked practices.

The Roman Catholic Church at Sturgeon Falls, Ontario, and all other Roman churches that exploit gambling in order to fill their coffers may take to themselves the description of the Archbishop of Montreal: "a financial organization . . . a school of gambling . . . a serious problem for the Christian conscience . . ." —W.S.W.

5,000 PLAY BINGO, TWO WIN CARS AT STURGEON FALLS, ONT.

(Photographs and captions from *The North Bay Daily Nugget*, July 10, 1951)



Nearly 5,000 people flocked to Sturgeon Falls, Sunday, for the biggest bingo event ever held in this district. It was staged by Resurrection Church parish and offered \$6,000 in prizes.

These included two 1951 model cars, a refrigerator, chrome kitchen suite and electric food mixer. Sturgeon Falls hotels and restaurants were jammed with the huge influx of persons from other district centres.



Miss Mary Kelley, of Trout Creek, is shown as she received the keys for a Chevrolet which she won at a Bingo held in the

Resurrection parish at Sturgeon Falls. Father L. Cholette is shown as he congratulates the winner.

THE MEANING OF MARY-WORSHIP IN CONTEMPORARY ROMAN CATHOLICISM

This keen analysis of the motives behind Mariolatry is by Dr. G. C. Berkouwer in *The Reformed Journal*. Dr. Berkouwer is professor of Systematic Theology at the Free University in Amsterdam, The Netherlands.

IN OUR time the Roman Catholic Church has been attracting attention throughout the world for its emphatic call to the erring children of the Reformation to come back into the one secure fold of the Mother Church. And some have found it remarkable that at the very time she was concerned to sound this call, Rome did not hesitate to proclaim a new dogma, which, as might have been foreseen, occasioned all kinds of protests from the Protestant world.

I am thinking, of course, of the dogma of the assumption of Mary. Many have been asking how Rome could bring herself around to proclaiming such a dogma now.

Anyone, however, who probes at all deeply into the backgrounds of Roman Catholic development during the last hundred years will not wonder long at this latest evolution of doctrine.

For one thing, it should be remembered that in principle Rome was ripe and ready for this dogma of Mary as early as 1870. As a matter of fact, the doctrine of the assumption would have been proclaimed then if the Vatican Council had not prematurely broken up. The thing to marvel at, therefore, is rather that it has taken eighty years for the issue to come to a head.

Practically there was no longer any difference of opinion in the Roman Catholic Church about the new dogma. So much becomes apparent, for instance, from an Encyclical of Pope Pius XII, issued in 1943, in which he referred to Mary as one "who, glorified in body and soul, now reigns in heaven together with her Son." True, that utterance of the Pope was not yet a pronouncement *ex cathedra*, not yet such an "infallible" declaration as was given out in 1950. But it pointed clearly all the same to the fact that there was no longer a trace of uncertainty about the doctrine in the mind of the Church.

In 1950, Rome's jubilee year, the rejection of the dogma of the assumption was declared a heresy throughout the Church. And it is in reference to this dogma that Roman Catholics speak of the year 1950 as "the turning point of the twentieth century."

What becomes clearer all the while is the fact that this Mary-worship is not an *accidental* element, a something external that can eventually be read out of the Roman Catholic dogma, but is on the contrary an *essential* element, symptomatic of the whole theology. Whoever studies the trend in the development of Roman Catholicism during the last century is more and more forced to the conclusion that this latest addition is by no means accidental. I at least do not hesitate to speak of the present era of Roman Catholicism as its *Mariological phase*. The new dogma is a striking confirmation of this.

An Essential Dogma

In its last hundred years of development we can discover the *structure* (the inner rationale, the logic) of Roman Catholicism. In this period, as part of its effort to reveal the essential unity of the Church, Rome is again drawing a boundary line around the identity of Catholicism. She is speeding along on an unchecked course. Hers is a new momentum which seriously threatens to

destroy the saving discipline of the gospel of free grace and of the glory of God.

May no one be deceived and suppose that what is at issue in this Mariological development is simply a tactical concession to the people, who tend to prize highly such devotional ado. That is the way it is sometimes put: as though the theologians do not care much about it, but cannot prevent it because of the popular pressure. Such a slant on the matter does not square with the facts. The truth is that the theology has in all kinds of ways *stimulated* the people in the direction of constantly increasing Mary-worship. At stake in this matter is not merely an *externality* of the Roman system, but the very heart that beats in it. It was in deliberate theological consciousness that the Vatican, first in 1943 — the middle of the war, that was — and again in 1950, called the weary world into the joy of the Mariological dogma.

As early as 1854 a wave of Mary-worship had swept through the world. It came hard upon the announcement of the immaculate conception of Mary. Then, in 1858, Mary allegedly appeared in person to the fourteen-year-old girl, Bernadette Soubiros, at Lourdes. In one of her appearances Mary is supposed to have replied to the question who she was, "I am the immaculate conception." Since that time the name of Lourdes has echoed throughout the world, and millions of pilgrims still journey to this holy place. There, it is maintained, the wonders of God can be pointed out as irrefutable evidence that Mary is the immaculately conceived Mother of God.

Since that time the development has gone on apace. In 1870 approximately two hundred bishops asked for the dogmatization of the assumption of Mary. And between 1870 and 1950, Catholic thought has been reflecting more and more on *Mary's cooperative role* in the salvation of God. In a quantity of papal utterances the evolution of the dogma comes into ever clearer light. Meanwhile the theologians busy themselves with the implications of these utterances. They set forth the immense significance, as they see it, of the luminous figure of Mary, who, in the language of Pius XII in 1943, broke through the war clouds of the world as a great light, calling it to a revived *Ave Maria*.

All Catholic eyes are being fixed more and more firmly upon that undefiled point, as it has been called — upon that *unique specimen of humanity*, able, allegedly, to protect against every taint and evil. In the de-humanization of the secular world, in the anti-human tendencies of modern life, *this one figure* of Mary is pointed to as an instance of humanity immaculately preserved. When, on the occasion of a Marian pilgrimage in 1948, Bishop Terrier of Bayonne sent a statement to a hundred missionaries, he referred to that utterance of Nietzsche, "God is dead," which set up the echo, "Man is dead." And then Mary is introduced into the equation. To discover her in her immaculateness, in her perfect dynamism, is that not to discover *man*? It is to find a creature of Paradise, full of love and understanding, quite such as the Creator intended man to be So it is that Rome seeks in her Mariology to give expression to the most mysterious of events: the already perfected ecclesiastical communion *in one human person*, a person who has already transcended the resurrection and the judgment.

It is along such a course, of the salvation of humanity *in Mary*, that Rome has chosen to enter upon her holy year. No wonder, consequently, that the theological development of Rome in our era converges particularly

upon vehement opposition to the Reformation doctrine of the total depravity of human nature. Now, more than ever, the problem "humanism-Catholicism" proves to be an *unresolved* problem just as it was when the conflict between Erasmus and Luther centred upon the contrast between *sin* and *grace*. Erasmus took issue with Luther because the Reformation was doing violence to the worth of *human nature*.

In the darkness of our time, Rome asks that attention be directed to Mary's glory, that is, to the *positive role of human nature in the work of redemption*. What is going on, in short, is that in all this the Mary-worship of the ages is getting a further objective sanction: Mary's glory is declared to be part and parcel of the body of revelation.

The Humanism of the Dogma

Especially striking in the Encyclical of the year 1950 are the many quotations from the fathers. But what is more striking still is that no independent effort is made to supply Scriptural evidence for the new dogma. True, all kinds of texts appear in the Encyclical, but these are quoted only in historical exposition of what the fathers held. The Biblical passages to which the fathers appealed are reiterated, but they are not subjected to serious exegetical scrutiny. This goes to prove in startling fashion that the dogma is already assumed to be true on *other* grounds, and that nevertheless, what with the superficial sham-exegesis, the impression is left that the whole thing falls within the pale of Scripture.

Remarkable, too, is the fact that in the Encyclical this dogma of the assumption is set in contrast to the reigning materialism, which, by its corruption of morals, threatens life with destruction. Apparently the principle, "Christ alone", was deemed *inadequate* for countering such materialism. What had to be added was the glorification of humanity in Mary — and it is in that regard that we touch upon the deepest ground of the whole phenomenon of Mary-worship.

At bottom we meet the same problem here that we confront in the entire Roman Catholic doctrine of salvation. Surely it was not for nothing that the *sola fide* of the Reformation was rejected as early as the Council of Trent. That same Council rejected also the idea that it is possible in this life, without a particular revelation, to arrive at the perfect *assurance of faith*. The ground for this rejection of the assurance of faith is the uncertain factor of *human cooperation*.

In that lies the core-problem of the Roman Catholic teaching. And the new pre-occupation with the dogma of Mary accentuates again this over-evaluation of the human factor. In contrast to the Reformation, Rome pleads for the human determination of salvation, and so she irrevocably gets on the track of man's *cooperation* in the work of redemption. Have not the Catholics said that Mary's *fiat* was an expression of a "human receptivity to and willingness to accept grace"? And have they not written that Mary was *recognized* in the plan of the Lord, and that to her was given the honor of making the highest of all possible *decisions*?

This function of Mary is held to be *exemplary* for all humanity, and it is thus that the Mary-dogma has come to be part and parcel of the whole Roman Catholic doctrine of salvation. If Rome were to make concessions in regard to Mary, the whole ecclesiastical structure of the Church would totter. Hence it is not at all surprising that Rome should come out with the new dogma at just

this juncture in a perturbed world. She is giving expression to her innermost logic in this. It is a natural, an inevitable, evolution. The Catholics themselves are constantly insisting that this is not to be regarded as a *new dogma*, just because the Pope alone can declare it to belong to the body of revelation. And, let it be admitted: the doctrine is not new. It is simply a new and sharply defined formulation of what lay included in Catholic teaching all the while.

For it certainly is not Rome's intention to deify Mary. The Catholics are constantly reiterating that they do not wish to make her a goddess. And that, too, is to be understood for Rome's whole concern is a concern for the *human share* in salvation. Very likely, therefore, the year 1950 does not yet mark the end of the Mariological development. For years investigations have been going on with a view to defining Mary's cooperation in the objective redemption. Such cooperation has not yet officially been proclaimed a dogma. But the next phase is beginning to come to light — the next phase, that is, *unless* the Gospel breaks in upon this tissue of human constructions, and this Church also subjects herself again to the discipline of the Word of God.

So far, however, nothing of that kind can be detected. On the contrary, we hear of a Mariological creation of the world, and of Mary, as the one who enables us to overcome the modern crisis of faith and life.

The Reformed Defense

The most important question in all this is, of course, whether we have the strength to offer real *Reformation* resistance to this Roman Catholic development of the twentieth century. Weak protests are of no use here. What alone can avail is a life really lived out of the springs of the Reformation — or, more exactly, out of the fount of the Gospel.

I see, in the main, three defenses against this doctrine, and these I shall briefly designate.

The *first* defense is the confession of the authority of Scripture, and the repudiation of the position of the Council of Trent — namely, that Scripture and tradition are equally authoritative as sources of revelation. This is an important confession. For the thing that is becoming clearer all along is that in the Roman Catholic tradition the church is *proving* its character in a normless development, the end of which cannot be foreseen. In the doctrine of the infallibility of the Pope (1870) the Roman church was in principle cut off from what belongs to the essence of the church — namely, its *responsibility* to the Lord of the church. Thus Rome has committed herself more and more to the highly dangerous position of a church sufficient unto itself. And the twentieth century role of Mary frightens us at the future possibilities of this development.

The *second* defense hinges upon whether or not the Protestant churches are still prepared to maintain to the full the confession of the total depravity of man. The failure to do so is the fundamental weakness of modern Protestantism. It has in every way watered down the "sombre" doctrine of the Reformers, and sounded a plea for the fuller recognition of human worth. All the same, the Roman Catholic development puts the Protestant churches before this question: Are they still prepared to accept the *Soli deo gloria*, or do they mean to honor man more and more, and to let grace disappear behind the achievements of human nature? Modern Protestantism,

after all, has no defense against Rome. This Protestantism has itself broken with the authority of the Holy Scriptures, and repudiated the depravity of human nature. All that is left, consequently, is an impotent protest against Rome's "doctrine of authority". What it wants is *less* authority than Rome teaches. But the issue in the Reformation was, of course, not one of less but of *more* authority — of real *Divine* authority. Besides, modern Protestantism has everywhere rejected the confession of the virgin birth, and so has forfeited its last right to come up against Rome in defense of the truth of God.

The *third* Reformed defense against the Roman Catholic evolution of Mariology is the confession of the *assurance of faith*. It is a confession which rests upon the gospel of free grace, upon the *sola fide* of Divine election. And it was precisely this disavowal of human cooperation in the work of redemption that enabled the Reformation to keep a clear-eyed view of the sufficient sacrifice of Christ and of the sovereignty of grace. For the faith knows that what is determinative in salvation is not *our* deed, nor *our* fiat, nor that of Mary. The person who has once seen that will understand also how it is possible for such an "objective" church as the Roman Catholic to proclaim officially, as central to its theology, the doctrine of the uncertainty of faith.

Reflection upon the Mariological development of the Roman Catholic Church therefore brings us right around again to *our own* church life. It is the task of the Reformed community over the whole world to achieve an ever sharper analysis of the deepest motifs of Roman Catholicism, and *at the same time* to remain conscious of the fact that Protestantism can have no future if it lends itself to modernization, and yields up the full Gospel as a prey to the spirit of the age. That is a full-time task. But is it also a joyous task — this to which we are called. Be it the duty of us all — each in his own place — to show that we have seen something of this joy.

Bible School Lesson Outline

Vol. 16 Third Quarter Lesson 7 August 12, 1951

OLIVE L. CLARK, Ph.D. (Tor.)

THE MIRACLES OF JESUS

Lesson Text: Matthew 9:18-35.

Golden Text: Matt. 9:13.

I. The Power of Christ to Dispel Death: verses 18, 19, 23-26.

Parallel Passages: Mk. 5:22-24, 35-43; Lk. 8:41, 42, 49-56.

The miracles recorded in this chapter were all performed in the province of Galilee, in the northern part of the Holy Land. After an interval of teaching, the Saviour crossed the Lake of Galilee with His disciples in the storm to the country of the Gadarenes, where He delivered the men who had been possessed by demons (Matt. 8). When they returned across the lake to Capernaum, the crowds were waiting. Matthew the publican made a supper in His honour, and many came to see Him and to hear His words of wisdom. In great distress because his only daughter lay at the point of death, Jairus, one of the three leaders of the synagogue of Capernaum, sought out the Saviour.

Jairus was a great man, a man of influence and ability. He was also a man of courage and conviction, for he would not be deterred from his purpose of appealing to the Saviour. He did not fear what men would think or say of him. Above all, he was a man of faith. His faith was tested by the difficulties which lay in his path: by the seeming pre-occupation of the Saviour at the home of Matthew, the crowds, the delay caused by the incident of the woman with the issue of blood, and by the message from home that in the mean-

time his daughter had died (Lk. 8:49). Real faith grows by such tests.

Our Saviour displayed His love and gentleness in His sympathy for the bereaved parents; He knows our every sorrow, and sympathizes with us. He showed, also, His power to bring peace to the lives of men, as He put forth from the house all elements of noise and confusion, bringing rest and quiet. He manifested His holiness when He silenced the insincere and superficial mourners. Above all, he showed His power over death. He has brought life and immortality to light through the Gospel (2 Tim. 1:10).

This, and the other two recorded miracles of raising the dead, emphasize the power of Christ to save from spiritual death all who will believe on Him, no matter how deep dyed in sin they have been (Lk. 7:11-16; John 11:38-44; Heb. 7:25).

Christ said the maiden was asleep. Probably in appearance this young girl looked as though she had just fallen asleep. But our Saviour Himself spoke of the death of believers as sleep (John 11:11-14; 1 Cor. 15:51; 1 Thess. 4:13-15). Christ has robbed death of its sting (1 Cor. 15:54-57; Heb. 2:14, 15). The spirits of just men do not sleep, but they live in conscious joy and fellowship with the Lord (Lk. 16: 23, 25; 2 Cor. 5:8).

II. The Power of Christ to Dispel Disease: verses 20-22.

Parallel Passages: Mk. 5:25-34; Lk. 8:43-48.

The diseased woman was in great distress of body and mind. Helpless and hopeless after spending all that she had in a fruitless search for health, she came trembling to the Saviour. She, too, had faith to believe that if she could but touch the hem of the garment of the Great Healer, she would be cured.

The touch of faith brought instant relief to her, to the surprise of the disciples, who seemed not to be able to distinguish between the thronging of the curious crowd and the contact of the believing woman (Lk. 8:45).

To be saved, one does not need to be able to understand all the great mysteries of the atonement, but he must come into vital personal touch with the Lord Himself.

The woman had touched Christ secretly, and that touch brought physical health, but she was not made spiritually whole until she had openly confessed her faith in Christ (Rom 10:9, 10). In order that she herself might have the experience of assurance, and in order to give opportunity for testimony to others, the Saviour asked, "Who touched me?" The erst-while timid, shrinking soul was thus compelled to stand forth and declare what Christ had done for her.

III. The Power of Christ to Dispel Darkness: verses 27-31.

The unsaved are described in Scripture as being dead (Eph. 2:1, 5) and as being blind (2 Cor. 4:4). Their eyes have not been opened to behold the Saviour as the Lamb of God taking away the sins of the world, and they are unable to see or understand the things of the Spirit (1 Cor. 2:14).

Christ asked the blind men if they believed that He could cure them. Just as faith was the indispensable condition upon which Christ healed the individuals who came to Him, so is faith the necessary qualification of those who would be saved. Yet, even this faith is the gift of God (Eph. 2:8-10). Our part is to be willing to let the Lord save us, and to account His atoning work as having been performed on our behalf.

During His earthly ministry Christ opened the eyes of many who had been blind; some by a touch, others by a word; some with means, some without. All were healed, although not all were healed in the same way. Our God is sovereign in His power to save, as He is in His power and will to heal.

IV. The Power of Christ to Dispel Demons: verses 32-35.

Parallel Passage: Luke 11:14, 15.

Each miracle of Christ displays some aspect over Satan and over all his agents, emissaries and ministers.

When Christ demonstrates His mighty power, the opposition of Satan, the Adversary, is aroused. The Pharisees could not gainsay the fact that the man formerly possessed by a demon had been freed, and that he could now speak. They attempted, however, to attribute the supernatural power of Christ to Satanic sources (Matt. 12:24-29; Mk. 3:22-30). It is dangerous to doubt the Saviour's love, holiness or sincerity.

At all times Christ went about doing good (Acts 10:38), teaching, preaching and healing.

THE SAMUEL DEMPSTER FUND

THROUGH the pages of THE GOSPEL WITNESS and a letter to the membership of Jarvis Street Church, we appealed for three thousand dollars to cover the hospitalization of Mr. Dempster, who, on the 16th of May last, underwent a serious spinal operation, and who has been on a Stryker bed ever since.

We are happy to report that Mr. Dempster is making not only good progress, but progress that is quite unusual. We are thankful also to be able to report that the Fund has now reached its objective, amounting, as of July 31st, to \$3,003.14. Therefore, we appeal no more to our readers for this Fund. If any contributions should be on the way they will be gratefully received.

As yet we have but little idea what the total cost of this matter will be. We are earnestly hoping that it may be less than \$3,000.00. If it is, we are going to assume that our generous contributors will consent to our setting aside any surplus as a STUDENTS' HOSPITALIZATION FUND.

We shall report on this matter later, when we know what the cost of Mr. Dempster's sickness is, and we promise our readers that whatever is left over, will be put into such a Fund, and will be scrupulously reserved for the help of any other student of Toronto Baptist Seminary, who may in the future need similar assistance.

Should there be enough left over to warrant an investment, we shall invest the amount in such Government bonds as we can procure, so that the amount may draw interest, and be available for needy students in the future.

We have been promised a very substantial gift from a member of Jarvis Street Church, for which we are most grateful. And we now express our heartiest thanks to

everyone who has contributed to this Fund. It has been a great comfort to us to be able to pay promptly, as soon as they have been rendered, all bills incurred on account of Mr. Dempster's illness.

This will be our final report of the receipts for this Fund, until at the conclusion of Mr. Dempster's illness, when he is on his feet again, we shall give an accounting and let our readers know exactly to the cent, how much is left over.

Once more, Thank you! Thank you! Thank you!

THE EDITOR RETURNS

Last Friday night about midnight, Dr. Shields landed at Malton Airport at the end of a journey of some sixteen thousand miles by plane to Brazil and back. Despite the best part of a month spent in travel and preaching, eight days of that time in the air, he looked remarkably fit and insisted on attending the Sunday services at Jarvis Street Church to enjoy the feast of good things spread for us by Dr. McCaul. The morning sermon appears in this issue as a sample of the day's blessings.

We are most grateful to all our friends who have remembered Dr. Shields at the throne of grace as he undertook this long trip to the Pan-American Conference of the International Council of Christian Churches. He reports that the conference was a great success and that he thoroughly enjoyed his fellowship with many missionaries and Christian workers from all parts of that great continent.

On Thursday evening, August 2, Dr. Shields will recount some of his experiences and impressions. This address will be recorded for publication in these pages.

—W.S.W.

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All but "The Prodigal and His Brother" were out of print and unobtainable and were republished by "THE GOSPEL WITNESS".

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